اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 47 – Muhammad (The Praised One)

سُوْرَةُ مُحَمَّدٍ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate**)**

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ١

(47-1) Allah has caused the works of those who disbelieve (1) and hinder people from the way of Allah (2) to go to waste. (3)

(1) Those who disbelieved: Those who refused to accept the teachings and guidance presented by Muhammad (peace be upon him).

(2) The verb sadd (from which saddu of the original is derived) is used both as a transitive and as an intransitive verb in Arabic.

Therefore, the sentence would mean “they themselves refrained from adopting Allah’s Way” as well as “they prevented others from adopting this way.” There are several ways of preventing others from adopting Allah’s Way:

(1) That one should forcibly prevent another from believing.

(2) That one should so persecute the believers that it should become difficult for them to remain steadfast on the faith and for others to embrace the faith in view of the dreadful conditions.

(3) That one should mislead the people against the religion and its followers in different ways and create doubts in the hearts so that the people may become suspicious of the religion itself. Besides, every disbeliever prevents others from the way of Allah in the sense that he brings up his children on the way of disbelief, and then it becomes difficult for his future generation to give up the ancestral faith and accept Islam. Likewise, every unbelieving society is an obstruction to the Way of Allah, for it creates obstacles in the way of the progress of the faith by its

system of education and training, its government and its customs and prejudices.

(3) The words adalla aamala-hum (led their deeds astray, let them go to waste) are very comprehensive in meaning. Their one meaning is: Allah deprived them of the grace that their efforts and their labors should be spent in the right way. Now, whatever they do, they will do that for wrong aims and objects in wrong ways. All their endeavors will be directed to the way of error and deviation instead of guidance. Their second meaning is: The works that they have been performing as pious deeds, e.g. guardianship of the Kabah, entertaining the guests, treating the kindred well and such other works, which are counted among religious services and noble actions morally, were rendered fruitless by Allah. They will get no reward for them, for when they refuse to accept Tauhid and to adopt the way of Allah's service and worship and also stop others from adopting Islam, none of their works can be acceptable to Allah. The third meaning is Allah rendered fruitless and vain the efforts they were making to obstruct the way of the truth and to keep their creed of disbelief alive in Arabia as against the Prophet Muhammad (peace be upon him). All their designs and endeavors now are aimless, they will never attain their goals by these designs.

وَ الَّذِ ۡ ىۡ اٰمَنُ ۡ وا وَ عَمِلُوا الصّٰلِحٰتِ وَ اٰمَنُ ۡ وا ۡ بِمَا نُزِّلَ عَلٰی مُحَمَّدٍ وَّ ۡ وَ ُ ۡ وا لَحَقُّ ۡ ىۡ مِّنۡ رَّبِّہِمۡ ۙ کَفَّرَ عَ ۡ نۡہُمۡ سَیِّاٰتِہِمۡ وَ اَ ۡ صۡ لَحَ بَالَہُمۡ ۲

(47-2) As for those who attained to faith and did righteous works and believed in what was revealed to Muhammad (4) which indeed is the Truth from their Lord (5) Allah has remitted their evil deeds and has set their condition right. (6)

(4) Although after saying alladhina amanu (those who believed) there was no need to say wa amanu bima nuzzila ala Muhammad-in (and accepted that which has been sent down to Muhammad), for belief by itself implies believing in the Prophet Muhammad (peace be upon him) and in the teachings sent down to him, yet making a separate mention of it is particularly meant to assert this. After the appointment of Muhammad (peace be

upon him) to Prophethood, a person's belief in Allah and the Hereafter and the former Messengers and the Books cannot be beneficial until he also believes in him and the teachings brought by him. This explanation was necessary because after the emigration, the Muslims had also to deal with those people, who recognized and accepted all the requirements of the faith but refused to acknowledge and accept the Prophethood of the Prophet Muhammad (peace be upon him).

(5) This has two meanings:

(1) That Allah wiped off from their record all those sins which they had happened to commit in the pre-Islamic days of ignorance. Now, they will not at all be held accountable for them.

(2) That Allah removed from them the evils of creed, thought, morals and action in which they were involved. Now their minds were changed, their creed and ideas were changed. Now there was faith in their hearts instead of ignorance, and righteous acts instead of the immoral evil.

(6) This also has two meanings:

(1) That Allah changed their previous condition and put them on the right path and improved and bettered their lives for them.

(2) That Allah has taken them out of the condition of weakness and helplessness and oppression in which they were placed till then. Now He has created for them such conditions in which instead of being persecuted they will defend themselves against the oppressors. Instead of living as subjects, they will now live and order their lives as free people, and will have the upper hand instead of being subdued and suppressed.

ذٰلِكَ بِاَنَّ الَّذِيۡنَ كَفَرُوا اتَّبَعُوا الۡبَاطِلَ وَ اَنَّ الَّذِيۡنَ اٰمَنُوا اتَّبَعُوا الۡحَـقَّ مِنۡ رَّبِّهِمۡ ؕ كَذٰلِكَ يَضۡرِبُ اللّٰهُ لِلنَّاسِ اَمۡثَالَهُمۡ ۳

(47-3) That is because those who disbelieved followed falsehood whereas those who believed followed the Truth that

came to them from their Lord. Thus does Allah set forth to people parables showing their true state. (7)

(7) That is, He makes both the parties aware of their positions. One party insists on following falsehood; therefore, Allah has brought all its endeavors to naught. And the other party has adopted obedience of the Truth; therefore, Allah has purified it of its evils and corrected its condition.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰۤى اِذَاۤ اَثْخَنْتُمُوْهُمْ
فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّا بَعْدُ وَ اِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ؕ ذٰلِكَ ۛ وَ لَوْ
يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَ لٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ؕ وَ الَّذِيْنَ
قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ۝٤

(47-4) When you meet the unbelievers (in battle), smite their necks until you have crushed them, then bind your captives firmly; thereafter (you are entitled to) set them free, either by an act of grace, or against ransom, until the war ends. (8) That is for you to do. If Allah had so willed, He would have Himself exacted retribution from them. (But He did not do so) that He may test some of you by means of others. (9) As for those who are slain in the way of Allah, He shall never let their works go to waste. (10)

(8) The words of this verse as well as the context in which it occurs clearly show that it was sent down after the revelation of the command for fighting and before the actual fighting began. The words, “So when you meet (in battle) those who disbelieve”, indicate that the fighting has not yet taken place and the Muslims are being instructed that when it does take place, what they should do.

The words of (Verse 20)below testify that this Surah was sent down at a time when the command for fighting had already been given in (Surah Al-Hajj, Ayat 39) and (Surah Al- Baqarah, Ayat 190), and the hypocrites of Madinah and the people of the weak faith had been so upset that it seemed as if they were actually facing death.

Besides,(Verses 67-69 of the Surah Al-Anfal)also testify that this verse had been sent down before the Battle of Badr. There it has been said:

It does not behoove a Prophet to have captives until he has crushed down the enemies in the land. You desire the gains of this world, but Allah desires the Hereafter, and Allah is All-Powerful, All-Wise. Had not a decree already been issued by Allah, you would have incurred a severe chastisement in consequence of what you have done. So eat of what you have taken as spoils because it is lawful and pure.

A careful study of this passage shows that what had displeased Allah on this occasion was that before crushing down the enemy completely in the Battle of Badr, the Muslims had started taking the enemy soldiers as captives, whereas the instruction given to them in Surah Muhammad before the actual fighting was this: When you have crushed them completely, then bind the captives tight. However, as the Muslims had been permitted, among other things in Surah Muhammad, to accept ransom from the prisoners, Allah declared the money taken from the captives of Badr as lawful and did not punish them for that. The words: Had not the decree already been issued by Allah, are clearly pointing to the fact that the command for permission to accept ransom had already been given in the Quran before this event, and obviously, there is no other verse in the Quran beside this verse of Surah Muhammad, which contains this command. Therefore, it will have to be admitted that this verse had been sent down before the above cited verse of the Surah Al-Anfal (For explanation, see (E.N. 49 on Surah Al-Anfal).

This is the first verse of the Quran in which preliminary instructions have been given about the laws of war. Below is given a resume of the injunctions that are derived from this verse and the Prophet's (peace be upon him) and his companions' practice according to it and the juristic inferences as based on this verse and the Sunnah:

(1) The real aim of the Muslim army in war is to break the fighting power of the enemy until it is crushed and the war

lays down its arms. Under no circumstances, should the Muslim's lose sight of this aim and start taking the enemy soldiers as captives. Captives should be taken after the enemy has been completely crushed and its numbers thinned down. The Arabs have been so instructed at the outset lest in the greed for ransom and taking slaves they should forget and overlook the real aim of the war.

(2) About the prisoners taken in war it has been said: You have the option whether you show them favor or accept ransom from them. This gives the general law that the prisoners of war should not be put to death. Abdullah bin Umar, Hasan Basri, Ata and Hammad bin Abi Sulaiman favor this view, which is quite valid. They say that a man can be killed only during the war. When the war is over and one has been made a prisoner, it is not lawful to kill him, Ibn Jarir and Abu Bakr alJassas have related that Hajjaj bin Yousuf handed over one of the prisoners of war to Abdullah bin Umar and commanded him to put him to death. He refused to obey and cited this verse and said: We are not allowed to kill a man when he is a prisoner. Imam Muhammad in As-Siyat al-Kabir also has related that Abdullah bin Amir had commanded Abdullah bin Umar to kill a prisoner of war, and he had refused to obey the command for this reason.

(3) But since in this verse it has neither been clearly forbidden to kill the prisoner, the Prophet (peace be upon him) understood this intention of Allah's command, and also acted accordingly, that if there was a special reason for which the ruler of an Islamic government regarded it as necessary to kill a particular prisoner (or prisoners), he could do so. This is not the general law, but an exception to it, which would be applied only when necessary. Thus, the Prophet (peace be upon him) put to death only Uqbah bin Abi Muait and Nadr bin al-Harith from among the 70 prisoners taken at Badr, and only the poet Abu Azzah from the prisoners taken at Uhud. Since the Bani Quraizah had surrendered on the condition that they would accept whatever decision Hadrat Saad bin Muadh would give in their regard, and he had decreed that all the males of the Quraizah should be killed, the Prophet (peace be upon him) had them executed. From among the prisoners taken at Khaiber only Kinanah bin Abi al-Huqaiq was put to death because of his

violating the agreement. At the conquest of Makkah, the Prophet (peace be upon him) commanded in respect of only a few particular persons from among all the inhabitants of Makkah that any one of them who was captured should be put to death. Apart from these exceptions, the Prophet (peace be upon him) never killed prisoners of war, and the same also continued to be the practice of the righteous Caliphs. During their times also killing of prisoners of war was rare, which was resorted to only for a special reason. Umar bin Abdul Aziz also during his caliphate put to death only one prisoner of war for the reason that he had persecuted the Muslims very cruelly. On this very basis the majority of the jurists have held the view that the Islamic government can put a prisoner to death if necessary. But it is for the government to take such a decision; a soldier is not permitted to kill any prisoner he likes. However, if there is the danger of a prisoner's running away or of his committing a dangerous mischief, the guard can kill him. In this connection, the jurists of Islam have also made three other points: (a) That if a prisoner accepts Islam, he cannot be killed; (b) that the prisoner can be killed only as long as he is in the government's custody; if he has been allotted to, or given in somebody else's possession by sale, he cannot be killed; and (c) that if the prisoner has to be killed, he should be killed in a straightforward way; he should not be tortured to death.

(4) The general command that has been given about the prisoners of war is: Show them favor, or accept ransom from them. Favor includes four things: (a) That they should be treated well as prisoners; (b) that instead of killing them or keeping them in captivity for lifetime, they should be handed over to the individual Muslims as slaves; (c) that they should be put under jizyah and made dhimmis; and (d) that they should be set free without ransom.

There are three ways of ransoming them: (a) That they should be set free on payment of a ransom; (b) that they should be set free after taking some special service from them; and (c) that they should be exchanged for the Muslim prisoners of war who are in the possession of the enemy. The Prophet (peace be upon him) and the companions at different times acted in one or the other way as the occasion demanded. The divine law has not

bound the Islamic government to act in only one particular way. The government can take any action it deems appropriate on a particular occasion.

(5) The practice of the Prophet (peace be upon him) and the companions confirms that as long as a prisoner of war is in the government's custody, the government will be responsible for his food and clothing, and his treatment if he is ill or wounded. Islamic law does not permit prisoners to be kept without food or clothing, or be subjected to torture. On the contrary, instructions also have been given to treat them well and generously, and precedents of this very practice are found in the Sunnah. The Prophet (peace be upon him) distributed the prisoners of Badr in the houses of different companions and gave the instruction: Teat these prisoners well. One of those prisoners, Abu Aziz, has reported: The Ansar Muslims, in whose house I was kept, gave me bread in the morning and the evening, but as for themselves they had only dates to eat. About another prisoner; Suhail bin Amr, the Prophet (peace be upon him) was told: He is a fiery speaker, and has been making speeches against you: please have his teeth broken. The Prophet (peace be upon him) replied: If I have his teeth broken, Allah will break my teeth, although I am a Prophet. (Ibn Hisham). When Thumamah bin Uthal, the chief of Yamamah, was brought as a prisoner, he was provided with good food and milk on the Prophet's (peace be upon him) orders as long as he remained a captive. (Ibn Hisham). The same was the practice in the time of the companions. No precedent is found when a prisoner might have been mistreated in their time.

(6) Islam has not permitted that the prisoners be kept in captivity forever so that the government may subject them to forced labor as long as it likes. If they are not exchanged for other prisoners of war, or ransomed, the method enjoined of doing them favor is that they should be made slaves and given in possession of individuals, and their masters instructed to treat them well This method was acted upon during the time of the Prophet (peace be upon him) as well as of the companions, and the jurists of Islam have unanimously upheld it as permissible. In this regard, it should be borne in mind that a person who might

have accepted Islam before being taken as prisoner, and then is somehow made a prisoner, will be set free, but the acceptance of Islam by a person who accepts it after being taken prisoner, or after being given in possession of somebody, will not gain him freedom automatically. A tradition has been related in Musnad Ahmad, Muslim and Tirmidhi on the authority of Imran bin Husain that a person from among the Bani Uqail was brought as a prisoner and he said: I have accepted Islam. Thereupon the Prophet (peace be upon him) said: If you had said this when you were free, you would certainly have attained to success. The same thing was said by Umar: When a prisoner becomes a Muslim after falling into the hands of the Muslims as a captive, he will not be killed, but will remain a slave. Oh this very point, the jurists of Islam have unanimously ruled that the prisoner who becomes a Muslim after being taken captive cannot escape slavery. (Imam Muhammad, As-Siyar al-Kabir). And this also is quite reasonable. If our law had been that anyone, who embraced Islam after being taken a captive, would be set free, no prisoner would be so foolish as not to win his freedom by pronouncing the Kalimah.

(7) The third manner of doing favor with the prisoners according to the law of Islam is that they may be put under jizyah and made dhimmi subjects of the Islamic state and allowed to live as free citizens of dar-al-Islam (abode of Islam) just like the Muslims. Imam Muhammad writes in his As-Siyar alKabir: Any person who can be made a slave, can also be made a dhimmi and put under jizyah. At another place he says: "The ruler of the Muslims has the right to levy jizyah on them and a tax on their lands and set than absolutely free. This method has been practiced generally in the condition when the territory of the people who have been made prisoners, is conquered and annexed to the Islamic state. The Prophet (peace be upon him), for instance, practiced this method in the case of the people of Khaiber, and then Umar followed and practiced it extensively on the conquest of Iraq and other territories. Abu Ubaid writes in his Kitab-al-Amwal: After the conquest of Iraq a deputation of the leading men of that country came before Umar and submitted: O Commander of the Faithful, before this the people of Iran had subdued us: they subjected us to harsh treatment and committed

all sorts of excesses against us. Then, when God sent you, we became very pleased, and we neither put up any resistance against you nor participated in the war. Now, we hear that you want to make us slaves. Umar replied: You have the option either to become Muslims, or accept to pay jizyah and remain free. They agreed to pay the jizyah and they were granted full freedom. At another place in the same book. Abu Ubaid says: Umar wrote to Abu Musa al-Ashari: Set free every farmer and peasant from among the people who have been captured in the war.

(8) The fourth favor is that the prisoner be set free without ransom. This is a special concession that the Islamic government can give only in case the special conditions of a prisoner demand it, or when it is expected that the concession will win the prisoner's gratitude forever, and help turn him a friend from an enemy, or a believer from a disbeliever; otherwise, obviously it would in no way be a wise thing to set free a person of the enemy camp, who could again return to fight the Muslims. This is why the Muslim jurists generally have opposed it, and imposed the condition: If the ruler of the Muslims finds it expedient to set the prisoners, or some of them, free as a favor, there is no harm in doing so. (As-Siyat al-Kabir). Many precedents of this are found in the time of the Prophet (peace be upon him), and in almost every case expediency seems to be the reason.

About the prisoners taken at Badr, he said: If Mutim bin Adi were alive, and had spoken to me in respect of these treacherous people, I would have let them go for his sake. (Bukhari, Abu Daud, Musnad Ahmad). The Prophet (peace be upon him) said this because when he had returned from Taif to Makkah, Mutim at that time had given him refuge, and his armed sons had escorted him to the Kabah. Therefore, he wanted to repay his debt of gratitude in this way.

According to Bukhari, Muslim and Musnad Ahmad, when Thumamah bin Uthal, the chief of Yamamah, was brought as a prisoner, the Prophet (peace be upon him) asked him: Thumamah, what do you say? He replied: If I am killed, then such a one would be killed, whose blood has some value: if I am shown

favor, then favor would be shown to a person, who appreciates favor; and if you want wealth, ask for it, you will be given it. For three days the Prophet (peace be upon him) asked him the same thing and he gave the same reply. At last, the Prophet (peace be upon him) ordered that Thumamah be set free. On attaining freedom, he went to a nearby oasis, washed himself and came back, pronounced the kalimah and became a Muslim, saying: Before this day nobody was more detestable than you and no religion more odious than your religion in my sight, but now for me no man is more lovable than you and no religion more lovable than your religion. Then he went to Makkah for Umrah and gave the people of Quraish a notice to the effect: After this no grain will reach you from Yamamah unless Muhammad (peace be upon him) permits it. So, he stopped the grain supply and the people of Makkah had to request the Prophet (peace be upon him) that he should not stop the supply of grain for them from Yamamah.

From among the prisoners of the Bani Quraizah, the Prophet (peace be upon him) forgave Zabir bin Bata and Amr bin Saad (or Ibn Suda), the former because he had given refuge to Thabit bin Qais Ansari in the battle of Buath, in the pre-Islamic days of ignorance; therefore, he handed him over to Thabit that he may repay him for his favor. And he forgave Amr bin Sad because it was he who was exhorting his tribe not to be treacherous when the Bani Quraizah were committing breach of the trust with the Prophet (peace be upon him).

After the Battle of Bani-al-Mustaliq, when the prisoners were brought and distributed among the people, the Prophet (peace be upon him) paid Juwairiyah’s ransom to the person to whom she was allotted to secure her freedom and then married her to himself. At this all the Muslims set their own prisoners free, saying: Now they have become the Prophet’s relatives. Thus, the prisoners of a hundred families became free. (Musnad Ahmad, Tabaqat Ibn Saad, Ibn Hisham).

On the occasion of the treaty of Hudaibiyah, at about dawn, 80 men came from the direction of Tanim with the intention of launching a sudden attack on the Muslim camp, but

were all captured, and the Prophet (peace be upon him) set all of them free lest it became a cause of war on that critical occasion. (Muslim, Abu Daud, Nasai, Tirmidhi, Musnad Ahmad).

At the conquest of Makkah, the Prophet (peace be upon him) forgave all the people of Makkah except only a few men, and did not kill more than three or four of even those who had been made an exception. The whole of Arabia was well aware of what atrocities the people of Makkah had committed against the Prophet (peace be upon him) and the Muslims; yet he forgave them after attaining complete victory over them, gave the Arabs the satisfaction that they had not been overpowered by a tyrant but by a merciful, affectionate and generous leader. That is why after the conquest of Makkah the Arabian peninsula did not take longer than two years to be completely subdued.

After the Battle of Hunain, when the Hawazin deputation came to secure the freedom of their prisoners, the prisoners had already been distributed. The Prophet (peace be upon him) called the Muslims together and said: These people have come with repentance, and I am of the opinion that their men should be returned to them. He who would like to set the prisoner allotted to him free willingly without ransom, should set him free, and the one who would like to take ransom, shall be paid it out of the first income that is received in the Public Treasury. Thus, six thousand prisoners were set free, and those who wanted to take ransom, were given it by the government. (Bukhari, Abu Daud, Musnad Ahmad, Tabaqat Ibn Saad). This also shows that the government is not authorized to set the prisoners free after they have been distributed; this can be done by the willing approval of those in whose possession the prisoners have been given, or by paying them the ransom.

After the Prophet (peace be upon him), precedents of setting the prisoners free as a favor continue to be found throughout the period of the companions also. Abu Bakr set free Ashath bin Qais al-Kindi and Umar granted freedom to Hurmuzan and the prisoners of Manadhir and Maisan. (Abu Ubaid, Kitab alAmwal).

(9) The precedent of setting the prisoners free on payment of the ransom in the time of the Prophet (peace be upon him) is found only on the occasion of Badr, when the prisoners were set free on payment of one thousand to four thousand dirhams each. (Tabaqat Ibn Saad, Kitab al- Amwal). No precedent of this is found in the time of the companions; and the jurists of Islam have generally disapproved it, for it means that we should take money and set a man free so that he may again rise against us with the sword. But since taking of ransom has been permitted in the Quran, and the Prophet (peace be upon him) also acted according to it once, it is not absolutely forbidden. Imam Muhammad writes in his As-Siyar al-Kabir that if the need arises the Muslims can free their prisoners on payment of the ransom.

(10) The criterion of freeing a prisoner for a service rendered is also found in connection with the battle of Badr. For those of the Quraish prisoners who had no ransom the Prophet (peace be upon him) imposed the condition that they should teach reading and writing to ten Ansar children each to win their freedom. (Musnad Ahmad, Tabaqat Ibn Saad, Kitab al-Amwal).

(11) Several instances of the exchange of prisoners are found in the time of the Prophet (peace be upon him). Once he dispatched Abu Bakr on an expedition and he brought some captives, including a beautiful woman, who fell to the lot of Salamah bin Akwa. The Prophet urged him to give her back, then sent her to Makkah and had several Muslim prisoners released, in exchange for her. (Muslim, Abu Daud, Tahawi Kitab al-Amwal of Abi Ubaid, Tabaqat Ibn Saad). Imran bin Husain relates that once the tribe of Thaqif arrested two men of the Muslims. Sometime later, a man of the Bani Uqail, who were allies of the Thaqif, was arrested by the Muslims. The Prophet (peace be upon him) sent him to Taif and got both the Muslims released in exchange for him. (Muslim, Tirmidhi, Musnad Ahmad). From among the jurists Imam Abu Yusuf, Imam Muhammad, Imam Shafai, Imam Malik and Imam Ahmad hold the exchange of the prisoners as permissible. A ruling of Imam Abu Hanifah is that exchange should not be practiced, but according to another ruling of his

exchange can be practiced. However, there is a consensus that the prisoner who becomes a Muslim should not be handed over to the disbelievers for the purpose of exchange.
This explanation makes it abundantly clear that Islam has formulated a comprehensive code in respect of the prisoners of war, which contains provision for this problem in every age under all sorts of conditions. Those people who take this Quranic verse in its simple meaning that the prisoners of war should either be shown favor and set free or freed for ransom, do not know what different aspects the question of the prisoners of war has, and what problems it has been creating in different ages and can create in the future.

That is, if Allah had only wanted to crush the worshipers of falsehood, He did not stand in need of your help for this. He could have done this through an earthquake or a tempest in no time, But what He wills is that the followers of the truth among the people should enter into a conflict with the worshipers of falsehood and fight against them so that the qualities and characteristics of each are brought out clearly by means of the test and each is given the place and rank that he deserves according to his conduct.

(10) It means this: A person’s being slain in the way of Allah does not mean that he lost his life and as far as his person was concerned, all his lifework was wasted. It is wrong to think that the sacrifices of the martyrs are not beneficial for themselves but only for those who live after them in the world, and take advantage of their sacrifices. The fact is that even for the martyrs themselves it is a bargain of profit, not of loss at all.

سَيَهۡدِيهِمۡ وَ يُصۡلِحُ بَالَهُمۡ ۵

(47-5) He will guide them and set their condition right

وَ يُدۡخِلُهُمُ الۡجَنَّةَ عَرَّفَهَا لَهُمۡ ۶

(47-6) and will admit them to Paradise with which He has acquainted them. (11)

(11) This is the profit that the martyrs falling in the way of Allah will gain. Its three grades have been stated:

(1) That Allah will guide them.
(2) That He will set their condition right.
(3) That He will admit them into the Paradise with which He has acquainted them beforehand.

Guidance here obviously implies guiding to Paradise; setting the condition right implies that before their entry into Paradise, Allah will adorn them with robes of honor and remove every filth which had polluted them in the life of the world; and the third stage means that even in this world they have been told through the Quran and the Prophet (peace be upon him) what kind of Paradise it is that has been prepared for them. When they enter that Paradise they will enter a place with which they will already be familiar and they will come to know that they have been blessed precisely with the same that had been promised to them in the world.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِنۡ تَنۡصُرُوا اللّٰهَ يَنۡصُرۡكُمۡ وَ يُثَبِّتۡ اَقۡدَامَكُمۡ ۝٧

(47-7) Believers, if you aid Allah, He will come to your aid (12) and will plant your feet firmly.

(12) If you help Allah: If you participate in the work of raising Allah's Word with your life and wealth. But this has a deeper meaning too, which we have explained in (E.N. 50 of Surah Ale-Imran).

وَ الَّذِيۡنَ كَفَرُوۡا فَتَعۡسًا لَّهُمۡ وَ اَضَلَّ اَعۡمَالَهُمۡ ۝٨

(47-8) As to those who disbelieve, perdition lies in store for them (13) and Allah has reduced their works to nought.

(13) Literally, to stumble and fall down on the face.

ذٰلِكَ بِاَنَّهُمۡ كَرِهُوۡا مَاۤ اَنۡزَلَ اللّٰهُ فَاَحۡبَطَ اَعۡمَالَهُمۡ ۝٩

(47-9) That was because they were averse to what Allah had revealed; [14] so He let their works go to waste.

(14) That is, they preferred the whims, superstitions, customs and moral perversion of their former ignorance and did not like the teaching that Allah had revealed to guide them to the right way.

اَفَلَمۡ یَسِیۡرُوۡا فِی الۡاَرۡضِ فَیَنۡظُرُوۡا کَیۡفَ کَانَ عَاقِبَۃُ الَّذِیۡنَ مِنۡ
قَبۡلِہِمۡ ؕ دَمَّرَ اللّٰہُ عَلَیۡہِمۡ ؕ وَ لِلۡکٰفِرِیۡنَ اَمۡثَالُہَا ﴿۱۰﴾

(47-10) Have they not journeyed through the land to see the end of those who went before them? Allah utterly destroyed them. These unbelievers are doomed to the same end. [15]

(15) This sentence has two meanings:

(1) The same destruction that was met by those disbelievers now awaits these disbelievers, who are not accepting the invitation of Muhammad (peace be upon him).

(2) The ruin of those people does not end with the torment of the world; the same doom also awaits them in the Hereafter.

ذٰلِکَ بِاَنَّ اللّٰہَ مَوۡلَی الَّذِیۡنَ اٰمَنُوۡا وَ اَنَّ الۡکٰفِرِیۡنَ لَا مَوۡلٰی لَہُمۡ ﴿۱۱﴾

(47-11) That is because Allah is the Protector of the believers whereas the unbelievers have none to protect them. [16]

(16) After being wounded at Uhud when the Prophet (peace be upon him) was resting in a hill pass with a few companions, Abu Sufyan shouted: We have Uzza and there is no Uzza for you. Thereupon the Prophet (peace be upon him) told his companions to respond, saying: Our Protector and helper is Allah, and you have no protector and helper at all. This reply of the Prophet (peace be upon him) was derived from this very verse.

اِنَّ اللّٰہَ یُدۡخِلُ الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِہَا
الۡاَنۡہٰرُ ؕ وَ الَّذِیۡنَ کَفَرُوۡا یَتَمَتَّعُوۡنَ وَ یَاۡکُلُوۡنَ کَمَا تَاۡکُلُ الۡاَنۡعَامُ وَ النَّارُ مَثۡوًی لَّہُمۡ ﴿۱۲﴾

(47-12) Allah shall admit those who believe and do righteous works to the Gardens beneath which rivers flow. As for the unbelievers, they enjoy the pleasures of this transient life and eat as cattle eat.[17] The Fire shall be their resort.

(17) That is, just as an animal eats and does not think where from the food it eats has come, who has created it, and what rights of the creator are imposed on it for providing it with food, so are these people also eating and have no higher values or ideals beyond eating.

وَكَاَيِّنۡ مِّنۡ قَرۡيَةٍ هِىَ اَشَدُّ قُوَّةً مِّنۡ قَرۡيَتِكَ الَّتِىۡۤ اَخۡرَجَتۡكَ اَهۡلَكۡنٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ﴿۱۳﴾

(47-13) (O Prophet), how many are the cities that had greater power than your city that drove you out? We destroyed them and there was none to protect them. [18]

(18) The Prophet (peace be upon him) was sorely distressed on leaving Makkah. When he was compelled to emigrate, he had stood facing the city outside it and said: O Makkah, you are the most beloved city in the sight of Allah, and I have the greatest love for you out of all the cities of Allah. If the polytheists had not driven me out, I would never have left you. About this it has been said: After driving you out of the city the people of Makkah think that they have achieved a great success, whereas, in fact, they have hastened only their own ruin by this evil act. The style of the verse clearly indicates that it must have been revealed soon after the Hijrah.

اَفَمَنۡ كَانَ عَلٰى بَيِّنَةٍ مِّنۡ رَّبِّهٖ كَمَنۡ زُيِّنَ لَهٗ سُوۡٓءُ عَمَلِهٖ وَاتَّبَعُوۡۤا اَهۡوَآءَهُمۡ ﴿۱۴﴾

(47-14) Then, can he, who is on a Clear Guidance from His Lord, be like him whose evil deeds have been embellished to him, and who pursued their lusts? [19]

(19) That is, how is it possible that when the Prophet and his followers have been guided by God to a clear and straight path and they have started following it in the light of full knowledge and vision, they should walk along, with those who are still persisting in their ways of ignorance, who regard their deviation as guidance and their evildoing as a praiseworthy thing, and who judge on the basis of their personal desires, and not by argument as to what is the truth and what is falsehood. Now, neither can the lives of these two groups be alike in this world nor can their end be alike in the Hereafter.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ فِيْهَآ اَنْهٰرٌ مِّنْ مَّاۗءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۭ وَلَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ۭ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوْا مَاۗءً حَمِيْمًا فَقَطَّعَ اَمْعَاۗءَهُمْ ۝١٥

(47-15) Here is the parable of Paradise which the God-fearing have been promised: in it shall be rivers of incorruptible water, (20) rivers of milk unchanging in taste, (21) and rivers of wine, a delight to those that drink; (22) and rivers of pure honey. (23) In it they will have every kind of fruit as well as forgiveness from their Lord. (24) Can such be like those who will abide in the Fire and will be given a boiling water to drink that will tear their bowels apart?

(20) Literally, aasin is the taste and color of water which has changed, or which gives a bad smell. In the world the water of rivers and canals is generally muddy; its taste and color change due to the mixture of sand and dust and of different kinds of vegetation in it, and it also gives off a kind of bad smell. Therefore, the quality of the water of the rivers and canals of Paradise will be such that it will be pure and clear, without any adulteration.

(21) In a Hadith directly reported from the Prophet (peace be upon him), it has been explained thus: It will not be the milk squeezed from the milk glands of animals. That is, it will be the milk which Allah will bring out in the form of springs from the earth and cause it to flow into canals of Paradise. About this

natural milk it has been said: Its flavor will not change at all; that is, it will not give even the slightest offensive smell that is found in every kind of milk squeezed from the animal milk glands.

(22) In another Hadith reported directly from the Prophet (peace be upon him), it has been explained, thus: This wine will not have been distilled from rotten fruit by beating and fermenting, like the wine in the world, but Allah will produce it also in the form of springs and cause it to flow into canals; then its quality will be such that it will be delightful for the drinkers. That is, it will not be bitter and foul-smelling like the wines of the world, which cannot be drunk even by the most habitual drinker without showing some distaste. In Surah As-Saffat, another quality of it has been described: Neither will the drinker be harmed physically thereby nor become drunk. (Verse 47). In Surah Al-Waqiah it has been said: Which will neither cause them giddiness nor affect their sense. (Verse 19). This shows that wine will not intoxicate, but will only give pleasure and delight.

(23) In the Hadith it has been explained, thus: The honey will not have been drawn from the bees' bellies, but it will also come out from springs and flow into canals; therefore, it will not have wax, and pieces of the honey-comb and legs of dead bees mixed in it, but it will be absolutely pure.

(24) The mention of forgiveness from Allah after the blessings of Paradise can have two meanings:

(1) That the greatest blessing by far will be that Allah will forgive them.

(2) That the errors and faults that they happened to commit in the world, will not even so much as be mentioned before them, but Allah will cover them up forever so that they are not put to shame in Paradise.

وَمِنۡهُم مَّن يَّسۡتَمِعُ اِلَيۡكَ حَتّٰٓى اِذَا خَرَجُوۡا مِنۡ عِنۡدِكَ قَالُوۡا لِلَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ مَاذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيۡنَ طَبَعَ اللّٰهُ عَلٰى قُلُوۡبِهِمۡ وَاتَّبَعُوۡۤا اَهۡوَآءَهُمۡ ﴿۱۶﴾

(47-16) Among them some give ear to you. But no sooner do they leave your presence than they ask those endowed with knowledge: “What is it that he said just now?” [25] Such are those whose hearts Allah has sealed and who pursue their lusts. [26]

(25) This is concerning those disbelievers and hypocrites and unbelieving followers of the former Books, who sat in the assemblies of the Prophet (peace be upon him), listened to his discourses, or the verses of the Quran, but since in their hearts they were averse to the themes presented by him, they would understand nothing in spite of listening to him. Therefore, when they came out, they would ask the Muslims: What was he saying just now?

(26) This was the real reason because of which their ears had become deaf to the teachings of the Prophet (peace be upon him). They were the slaves of their lusts, and the teachings that the Prophet (peace be upon him) was presenting fell against their lusts. Therefore, if ever they sat in the assemblies of the Prophet (peace be upon him) and listened to him, they would understand nothing.

وَ الَّذِیۡنَ اِ ہۡتَوَا زَادُہُمۡ ہُدًی وَّ اٰتٰہُمۡ تَقۡ ہٰہُمۡ ﴿۱۷﴾

(47-17) As for those who were led to the Guidance, [27] Allah increases them in their guidance and causes them to grow in God-fearing. [28]

(27) That is, the same revelations about which the disbelievers and hypocrites ask: What was the Prophet (peace be upon him) saying just now? become a cause of further guidance for the rightly guided people, and from the same assembly from which these unfortunate people rise without gaining anything, the fortunate ones return with a new treasure of knowledge and insight.

(28) That is, Allah grants them the grace to develop in themselves the kind of piety taqwa that they have the capability to develop.

فَهَلۡ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأۡتِيَهُم بَغۡتَةٗ فَقَدۡ جَآءَ أَشۡرَاطُهَا
فَأَنَّىٰ لَهُمۡ إِذَا جَآءَتۡهُمۡ ذِكۡرَىٰهُمۡ ١٨

(47-18) Are they waiting, then, for anything else than the Last Hour to suddenly come upon them? (29) Already some of its tokens have come. (30) But when it does actually come upon them, where will any time be left for them to take heed?

(29) That is, as far as the explanation and clarification of the truth is concerned; it has been explained well by argument and reasoning, the miraculous discourses of the Quran, the pure character of the Prophet Muhammad (peace be upon him) and the revolution in the lives of his companions. Now, are these people awaiting that Resurrection itself should take place and then only they will believe?

(30) The portents of Resurrection imply those signs which indicate that its approach is near. One such important sign is the advent of God's last Prophet after whom no other prophet will come till Resurrection. Traditions have been related in Bukhari, Muslim. Tirmidhi and Musnad Ahmad on the authority of Anas, Sahl bin Saad As-Saidi and Buraidah, saying that the Prophet (peace be upon him) raised his index finger and the middle finger and said: My advent and Resurrection are like these two fingers. That is, Just as there is no other finger between these two fingers, so no other prophet will be raised between me and Resurrection; after me only Resurrection now will occur.

فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَٱللَّهُ يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ١٩

(47-19) Know, therefore, (O Prophet), that there is no god but Allah, and ask forgiveness for your shortcomings and also for (the shortcomings of) believing men and believing women. (31) Allah knows the places where you move about and where you dwell.

(31) One of the morals taught to man by Islam is also this: However hard and sincerely may man be trying to serve and worship his Lord and fighting and struggling in the cause of His Religion, he should never be involved in the misunderstanding that he has done and accomplished whatever he was required to do. Rather, on the contrary, he should have the feeling that he has not been able to do full justice to what was expected of him by his Lord and Master. Therefore, he should confess his errors constantly and pray to Allah saying Lord, forgive me for whatever fault and error I may have committed in Your service. This is indeed the essence of Allah's command: O Prophet, ask forgiveness for your fault. This does not mean that God forbid, the Prophet (peace be upon him) had actually committed an error willfully, but its correct meaning is that it did not even behoove the servant who was the greatest worshiper of his Lord that he should harbor even a tinge of the pride of accomplishment in his heart, but his true position also was that in spite of all his great and glorious services he should continue confessing his shortcomings before his Lord. It was under this state of the mind that the Prophet (peace be upon him) often implored his Lord for forgiveness. According to Abu Daud and Nasai, the Prophet (peace be upon him) is reported to have said: I implore Allah for forgiveness one hundred rimes every day.

وَ يَقُوۡلُ الَّذِيۡنَ اٰمَنُوۡا لَوۡ لَا نُزِّلَتۡ سُوۡرَةٌ ۚ فَاِذَاۤ اُنۡزِلَتۡ سُوۡرَةٌ مُّحۡكَمَةٌ وَّ ذُكِرَ فِيۡهَا الۡقِتَالُ ۙ رَاَيۡتَ الَّذِيۡنَ فِىۡ قُلُوۡبِهِمۡ مَّرَضٌ يَّنۡظُرُوۡنَ اِلَيۡكَ نَظَرَ الۡمَغۡشِىِّ عَلَيۡهِ مِنَ الۡمَوۡتِ ؕ فَاَوۡلٰى ﴿۲۰﴾

(47-20) The believers used to say: "Why is a surah (that would ordain fighting) not revealed?" But when a definitive surah was revealed wherein fighting was mentioned, you saw that those in whose hearts there was a sickness looked at you as though they were about to faint at the approach of death. (32) Pity on them!

(32) That is, in view of the conditions through which the Muslims were passing and the attitude that the disbelievers had adopted towards Islam and the Muslims at that time, the believers were generally of the opinion that they should be permitted to

fight even before fighting was actually enjoined by Allah. Rather they were asking Allah's command in this regard impatiently and were asking again and again: Why are we not permitted to fight these wicked people? But the condition of the people who had joined the ranks of the Muslims hypocritically was quite different from that of the believers. They held their lives and their properties as dearer to themselves than Allah and His religion, and were not prepared to risk them at any cost. Therefore, as soon as fighting was enjoined, they were clearly sorted out from the true believers. Until the time when fighting had not been enjoined, the hypocrites and the common believers could not be distinguished one from the other. The hypocrites offered the Prayer just as the true believers did, they observed the Fast just like them, and practiced every article of the faith as made no demand of a sacrifice on them. But when the time came for making the supreme sacrifice of life for the sake of Islam, their hypocrisy was exposed and their veil of false display of the faith was rent asunder. In Surah An-Nisa, their this state has been described thus: Have you marked those to whom it was said: Withhold your hands a while and establish the salat and pay the zakat? Now that the fighting has been enjoined for them, some of them fear the people as they should fear Allah, or even more than that. They say: Our Lord, why have You enjoined fighting for us? Why have You not given us a brief respite? (Verse 77)

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ فَاِذَا عَزَمَ الْاَمْرُ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾

(47-21) (They keep affirming their) obedience and saying good words. But when a course of action was clearly determined, it would have been better for them if they had proved true to Allah.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ﴿٢٢﴾

(47-22) Now, if you were to turn away, (33) what else can be expected but that you will work corruption in the land and fly at each other's throats? (34)

(33) Another translation of the words in the original can be: If you became rulers over the people,

(34) Its one meaning is: If at this time you shirk supporting and defending Islam and refrain from fighting with your life and wealth for the cause of the great reformist revolution which the Prophet Muhammad (peace be upon him) and his companions are struggling to bring about. There will be no other consequence of this than that you would return to the same system of ignorance in which you have been cutting each other's throat since centuries, burying your children alive and filling God's earth with injustice and wickedness. Its other meaning is: You are a people of depraved character. You are not at all sincere in your claim of having affirmed the faith, because you are not prepared to make any sacrifice in its cause. Now, if Allah gives you power in the land and entrusts the affairs of the world to you when morally you are unsound and unreliable, what else can be expected of you than that you would commit tyranny and mischief and resort to killing of your own near and dear ones.

This verse clearly points out that Islam forbids severing of relations with the kindred. On the other hand, in positive terms also, at several places in the Quran, treating the relatives kindly and well has been enjoined and counted among the major virtues. (For instance, see (Surah Al- Baqarah, Ayats 83, (177); (Surah An-Nisa, Ayats 8, (36); (Surah An-Nahl, Ayat 90); (Surah Bani Israil, Ayat 26); (Surah An- Nur, Ayat 22) . The word rahm in Arabic is used for kinship and relationship by blood metaphorically. All the relations of a person, whether near or distant, are his kinsmen, dhwil-arham. The nearer the relationship the greater the right one has upon the other and greater the sin of severing the ties of blood. To treat the kindred well implies that one should do his utmost in doing whatever good he possibly can to his relative. As well as, he should avoid doing any ill or harm to him. Reasoning from this very verse Umar had forbidden as unlawful selling of the slave girl who had given birth to a child from her master, and the companions had concurred with him in this. Hakim in his Musradrik has related on the authority of Buraidah that one day when he was sitting among the audience of Umar, suddenly a clamor arose in the street. On

inquiring it was known that a slave girl was being sold and her daughter was crying. Umar immediately got the Ansar and the Muhajirin together and put before them the question: Do you find in the religion that Muhammad (peace be upon him) has brought any room for severing of relations between the blood relationships? Everybody replied in the negative. Thereupon, Umar said: Then, how is it that in your houses a mother is being separated from her daughter? Could there be a greater and more serious instance of the cutting of these relationships? Then he recited this verse. The people said: You may adopt whatever measure you deem fit to stop this practice. At this Umar issued this decree for enforcement in all the Islamic territories: No slave-girl who has given birth to a child from her master is to be sold because this is breaking of kinship ties which is not lawful.

اُولٰٓئِکَ الَّذِیۡنَ لَعَنَہُمُ اللّٰہُ فَاَصَمَّہُمۡ وَ اَعۡمٰۤی اَبۡصَارَہُمۡ ﴿۲۳﴾

(47-23) It is these upon whom Allah has laid His curse: so He made them deaf and deprived them of their sight.

اَفَلَا یَتَدَبَّرُوۡنَ الۡقُرۡاٰنَ اَمۡ عَلٰی قُلُوۡبٍ اَقۡفَالُہَا ﴿۲۴﴾

(47-24) Do they, then, not reflect on the Qur'an? Or are there locks on their hearts? (35)

(35) That is, either these people do not ponder over the Quran at all, or if they try to ponder over it, its teachings and meaning do not enter into their hearts, because they have put locks on them. As for this; “are there locks upon their hearts” means: There are such locks for them as are specially meant for the hearts which are not susceptible to the truth.

اِنَّ الَّذِیۡنَ ارۡتَدُّوۡا عَلٰۤی اَدۡبَارِہِمۡ مِّنۡۢ بَعۡدِ مَا تَبَیَّنَ لَہُمُ الۡہُدَی ۙ الشَّیۡطٰنُ سَوَّلَ لَہُمۡ ۬ؕ وَ اَمۡلٰی لَہُمۡ ﴿۲۵﴾

(47-25) Certainly those who have turned their backs on the True Guidance after it became manifest to them, Satan has embellished their ways for them and has buoyed them up with false hopes.

ذٰلِكَ بِاَنَّهُم قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللّٰهُ سَنُطِيعُكُم فِي بَعضِ
الاَمرِ وَاللّٰهُ يَعلَمُ اِسرَارَهُم ﴿٢٦﴾

(47-26) This, because they said to those who are averse to the faith that Allah has revealed: “In some matters we shall obey you.” (36) Allah has full knowledge of their secret parleys.

(36) That is, in spite of professing the faith and being counted among the Muslims, they went on conspiring secretly with the enemies of Islam and even pledged to support them in certain matters.

فَكَيفَ اِذَا تَوَفَّتهُمُ المَلٰٓئِكَةُ يَضرِبُونَ وُجُوهَهُم وَاَدبَارَهُم ﴿٢٧﴾

(47-27) But how will they fare when angels will take their souls at death and will carry them, striking their faces and backs? (37)

(37) That is, in the world they adopted this attitude so that they may safeguard their interests and may protect themselves from the dangers of the conflict between Islam and infidelity, but how will they escape Allah’s wrath after death? At that time, no device of theirs will prove helpful for them to remain safe from the punishment by the angels.

This verse also is one of those verses that point to the torment of barzakh (i.e. torment of the grave). It clearly shows that the unbelievers and hypocrites start being afflicted with the torment right from the time of death, and this torment is different from the punishment which they will get on Resurrection after their cases will have been decided by Allah. (For further explanation, see(Surah An- Nisa, Ayat 97); (Surah Al-Anam, Ayats 93-94); (Surah Al-Anfal, Ayat 50); (Surah An-Nahl, Ayats 28, 32); (Surah Al- Muminun, Ayats 99-100); (Surah Ya Sin, Ayats 26-27 and E.Ns 22, 23); (Surah Al-Mumin, Ayat 46 and E.N. 63).

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوا مَا اَسخَطَ اللّٰهَ وَكَرِهُوا رِضوَانَهُ فَاَحبَطَ اَعمَالَهُم ﴿٢٨﴾

(47-28) That is because they have followed a way that angered Allah, and have been averse to His good pleasure. So He reduced all their works to nought. (38)

(38) This refers to all those works that they performed as Muslims. Their Prayers, their Fasting, their payments of the Zakat, and all other acts of worship and virtue, which in appearance and form are counted among good works, were rendered void, for they failed to adopt the attitude of sincerity and loyalty towards Allah and Islam and the Muslim community, even though they professed to be Muslims. But, on the contrary, they went on conspiring with the enemies of Islam for the sake of small worldly gains, and started devising schemes to save themselves from any possible risks as soon as time came for Jihad in the cause of Allah. These verses are absolutely decisive and conclusive in this regard that in the conflict between Islam and un-Islam the faith of the person whose sympathies are not with Islam and the Muslims, or are with disbelief and the disbelievers, cannot at all be reliable, not to speak of any of his works being acceptable before Allah.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾

(47-29) Or do they, in whose hearts there is a sickness, believe that Allah will not bring their failings to light?

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

(47-30) If We were to so will, We could have shown them to you so that you would recognize them by their faces, and you would certainly know them by the manner of their speech. Allah knows all your deeds.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

(47-31) We shall certainly test you until We know those of you who truly strive and remain steadfast, and will ascertain about you.

اِنَّ الَّذِیۡنَ کَفَرُوۡا وَ صَدُّوۡا عَنۡ سَبِیۡلِ اللّٰہِ وَ شَآقُّوا الرَّسُوۡلَ مِنۡۢ بَعۡدِ مَا تَبَیَّنَ لَہُمُ الۡہُدٰی
لَنۡ یَّضُرُّوا اللّٰہَ شَیۡئًا ؕ وَ سَیُحۡبِطُ اَعۡمَالَہُمۡ ﴿۳۲﴾

(47-32) Those who disbelieved and barred others from Allah's Way and opposed the Messenger after the True Guidance had become manifest to them, they shall not be able to cause Allah the least harm; rather, Allah will reduce all their works to nought. (39)

(39) This sentence has two meanings:

(1) That Allah will render vain and fruitless all those works which they had performed as good works, and they will get no reward whatever for them in the Hereafter.

(2) That all the devices that they are adopting to obstruct the way of Allah and His Messenger's (peace be upon him) religion will prove ineffective and fruitless.

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوۡۤا اَطِیۡعُوا اللّٰہَ وَ اَطِیۡعُوا الرَّسُوۡلَ وَ لَا تُبۡطِلُوۡۤا اَعۡمَالَکُمۡ ﴿۳۳﴾

(47-33) Believers, obey Allah and obey the Messenger and do not cause your works to be nullified. (40)

(40) In other words, the deeds being beneficial and yielding of good results depends wholly on one's obedience to Allah and His Messenger. After one has turned away from obedience, no deed remains a good deed so that one may deserve any reward for it.

اِنَّ الَّذِیۡنَ کَفَرُوۡا وَ صَدُّوۡا عَنۡ سَبِیۡلِ اللّٰہِ ثُمَّ مَاتُوۡا وَ ہُمۡ کُفَّارٌ فَلَنۡ یَّغۡفِرَ اللّٰہُ لَہُمۡ ﴿۳۴﴾

(47-34) Verily Allah shall not forgive those who disbelieved and barred others from Allah's Way and clung to their unbelief until their death.

فَلَا تَہِنُوۡا وَ تَدۡعُوۡۤا اِلَی السَّلۡمِ ۚ وَ اَنۡتُمُ الۡاَعۡلَوۡنَ ۚ وَ اللّٰہُ مَعَکُمۡ وَ لَنۡ یَّتِرَکُمۡ
اَعۡمَالَکُمۡ ﴿۳۵﴾

(47-35) So, be not faint-hearted and do not cry for peace. (41) You shall prevail. Allah is with you and will not bring your works to nought.

(41) Here, one should bear in mind the fact that when this discourse was revealed only a handful of the Muslims consisting of a couple of hundreds of the Muhajirin and Ansar living in the small town of Madinah were upholding the standard of Islam and they were not only faced by the powerful Quraish but also by the whole of pagan Arabia. Such were the conditions when they were exhorted not to show weakness and not to beg (the enemy) for peace, but to make preparations for the decisive conflict. This does not mean that the Muslims should never negotiate for peace, but it means that in a state like this it is not right to initiate peace negotiations when it shows the Muslims' weakness, for it will still further embolden the enemy. The Muslims should first establish their superiority in power and strength; then if they negotiate peace there will be no harm.

إِنَّمَا الۡحَيٰوةُ الدُّنۡيَا لَعِبٌ وَّلَهۡوٌ ؕ وَاِنۡ تُؤۡمِنُوۡا وَتَتَّقُوۡا يُؤۡتِكُمۡ اُجُوۡرَكُمۡ وَلَا يَسۡـَٔلۡكُمۡ اَمۡوَالَكُمۡ ﴿۳۶﴾

(47-36) The life of this world is but sport and amusement. (42) If you believe and are God-fearing, He will grant you your reward, and will not ask you for your possessions. (43)

(42) That is, as against the Hereafter, this world is no more than a means of temporary entertainment. The success or failure here is not anything real and enduring, which might in any way be important. The real life is the life Hereafter, and its success should be man's main concern. (For further explanation, see (E.N. 102 of Surah Al-Ankabut).

(43) That is, Allah is Self-Sufficient: He does not need taking anything from you for His own self. If He tells you to expend something in His way, He does so not for Himself but only for your own good.

اِنۡ يَّسۡـَٔلۡكُمُوۡهَا فَيُحۡفِكُمۡ تَبۡخَلُوۡا وَيُخۡرِجۡ اَضۡغَانَكُمۡ ﴿۳۷﴾

(47-37) If He were to ask you for your possessions and press you (in that regard), you would have grown niggardly, and Allah would have brought your failings to light.[44]

(44) That is, He does not put you to any severe trial that may bring out your weaknesses.

هٰٓاَنۡتُمۡ هٰٓؤُلَآءِ تُدۡعَوۡنَ لِتُنۡفِقُوۡا فِىۡ سَبِيۡلِ اللّٰهِ‌ فَمِنۡكُمۡ مَّنۡ يَّبۡخَلُ‌ وَمَنۡ يَّبۡخَلۡ فَاِنَّمَا يَبۡخَلُ عَنۡ نَّفۡسِهٖ‌ؕ وَاللّٰهُ الۡغَنِىُّ وَاَنۡتُمُ الۡفُقَرَآءُ‌ۚ وَاِنۡ تَتَوَلَّوۡا يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُوۡنُوۡۤا اَمۡثَالَكُمۡ‌ ۳۸

(47-38) Behold, you are those who are called upon to spend in Allah's Way, but some of you are niggardly. Whoever is niggardly is in fact niggardly to himself. For Allah is All-Sufficient, whereas it is you who are in need of Him. If you turn away, He will replace you by a people other than you, and they will not be like you.